GOD in the MOUNT.

A SERMON

UPON THE

Wonderful Deliverance

OF

His *Majesty* from *Assassination.*
The *Nation* from *Invasion.*

By *VIN. ALSOP*, Minister of the Gospel.

Hitherto hath the Lord Helped us. 1 Sam. 7. 12.

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2 **Alsop** (Vincent, *native of Northamptonshire, ejected from Wilbee in* 1662) God in the Mount, a Sermon upon the Wonderful Deliverance of His Majesty from Assassination, the Nation from Invasion (pp. 36), 4to, *unbound, J. Barnes at the Crown in Pall Mall*, 1696
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PSAL. CXXI. 4.

Behold he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

UPon the ſtrength and warrant of this word, has the Church of God ſubſiſted in all Ages; and upon the ſame ſecurity may ſhe ſtill depend, and hope to the end. The Pſalmiſt therefore introduces this great truth with a ſolemn note of attention, that he might recommend it to our ſerious conſideration, *Behold.*

All the promiſes of God, and thoſe providences which ſubſerve their accompliſhments do challenge our higheſt faith, and moſt critical obſervation: The Works of God are but a Commentary upon his Word, and whatever he ſpeaks with his mouth, he fulfils with his arm.

And yet (which is our great reproach) we are often in a deep ſleep in the midſt of our greateſt Dangers, and are hardly well awake when God has wrought out our Deliverance: we ſleep when our Enemies are awake to contrive our deſtruction; and are but in a Dream, when watchful Providence has brought Salvation; ſo was the Church *Pſ.* 126. 1. *When the Lord turned again the Captivity of Zion, then were we like them that dream*; and that becauſe we are ſlow to believe there ſhould be ſo much malice in men to plot the ruine of them that are innocent; or ſo much mercy in God to ſave them that are ſo guilty: And therefore our God awakens our dull and drowſie ſouls, to conſider how faithfully *he that keeps Iſrael doth neither ſlumber nor ſleep.*

In the words theſe particulars offer themſelves to our ſpecial obſervation.

1. Let us obſerve the *ſpecial object* of watchful Providence. *Iſrael.* A Name given at firſt to *Jacob*, upon the account of his *wreſtling* and *prevailling* with God in Prayer, *Gen.* 32. 28. *Thy name ſhall no more be called* Jacob, *but* Iſrael, *for as a Prince haſt thou power with God and men, and haſt prevailed:* And it will deſerve our ſpecial Remark, that he who can prevail with God, will eaſily prevail with or againſt men; thus *Jacob* having wreſtled and prevailed with the Angel, eaſily prevailed with his incenſed Brother *Eſau.* Is this reflects ſeverely upon us, that we rather imitate *Jacob* in his *halting before God*, than in his *prevailing with God.*

This Name *Iſrael* was in proceſs of time given to *Jacob*'s poſterity, and by that Title were they diſtinguiſht from all other people; who as they conſtituted the whole viſible Church of God at that time in the world, ſo were they fenced about with many ſpecial and peculiar Priviledges, Promiſes, and Providences, ſuch were thoſe among others, Pſal. 130. 7, 8. *Let Iſrael hope in the Lord, for with the Lord there is mercy and plenteous Redemption, and he ſhall redeem Iſrael from all his iniquities.* Pſal. 131. 3. *Let Iſrael hope in the Lord, from henceforth and for ever.*

But yet it muſt be noted that this appellation of *Iſrael* had a more large and a more reſtrained acceptation.

1. In the more large and general ſenſe it denoted the whole body of the people, which under that diſpenſation compoſed the whole viſible Church of God, and was commenſurate to and with the body politick; the Church, and the State making up one Community, Rom. 10. 1. *My hearts deſire and prayer for Iſrael is that they may be ſaved.* Nor were the priviledges and promiſes ſmall that were made to *Iſrael*, under that more general notion, *Rom.* 9. 4. *Who are Iſraelites, to whom pertaineth the adoption and the glory, and the giving of the law, and the ſervice of God, and the promiſes.*

2. But yet in a more narrow and reſtrained ſenſe, there was an *Iſrael* in the midſt of this *Iſrael*; the inviſible Church which denoted only ſuch of them, and among them, as were effectually called home to God, ſanctified by the ſpirit; and the Apoſtle gives us ground for this diſtinction, *Rom.* 9. 6. *They are not all Iſrael that are of Iſrael.* v. 7. *Neither becauſe they are the ſeed of Abraham are they all children, but in Iſaac ſhall thy ſeed be called.* v. 8. *That is, they which are the children of the fleſh, theſe are not the children of God, but the children of the promiſe are counted for the ſeed.*

As therefore we ſhall take this *Iſrael* in a more enlarged or reſtrained ſenſe, ſo will the promiſes, providences, and all the privileges carry a more general or ſpecial meaning.

2. Obſerve we next the *matter of this promiſe, The Lord keepeth Iſrael*; which denotes the continuance, the unwearied protection of divine Providence; God has undertaken her protection, has engaged himſelf, has obliged all his attributes eſpecially his wiſdom and power to defend his Church againſt all her enemies, ſo we have it in this Pſalm, v. 5. *The Lord is thy keeper, he is thy ſhade upon the right hand.* v. 7. *The Lord ſhall preſerve thee from all evil, he ſhall preſerve thy ſeed.* v. 8. *The Lord ſhall preſerve thy going out, and thy coming in, from this time forth and for ever.* A complication of promiſes adequate to all *Iſraels* neceſſities, againſt all *Iſraels* enemies, ſerving *Iſrael* in all caſes, preſerving her againſt all evils, and enduring firm and ſtrong for ever.

3. Laſtly, we may obſerve the vigilancy of Providence in keeping his *Iſrael*, he *neither ſlumbers nor ſleeps.* The watchful eye of God will not wink, his eye-lids are not heavy, his head is not drowſy, his heart is not weary; all

all which expreſſions, tho they are ſpoken after the manner of men, yet muſt we reverently interpret them in a manner after the ſpiritual incorporeal nature of God, whence I raiſe this one

Obſervation, *Watchful Providence has undertaken to preſerve and keep ſafe his beloved Iſrael.*

This important truth is notably ſet forth in 2 *Chron.* 16. 9. *The eyes of the Lord run to and fro thro the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect towards him*; wherein we cannot but note, 1. Divine Providence is repreſented as having eyes, when almighty power is moſt conſpicuous in the deliverances of *Iſrael*, then all is aſcribed to the hand, to the arm of God; but when diſcovering of infernal practices, when defeating of accurſed machinations are moſt viſible, then Providence is ſaid to have eyes; altho omniſcience is always attended with omnipotence, and infinit power guided by infinit wiſdom. Now Providence is ſaid to have eyes, 1. Becauſe there's nothing ſo deep, ſo ſecret, but he ſees it. 2. Nothing ſo confuſed and diſordered, but he directs and guides it. Thus we read *Ezek.* 10. 12. *The wheels were full of eyes round about*; ſtrange intricate turnings, motions there are of Providence, which we judge irregular, but ſtill they are all guided by an unerring wiſdom, which conducts them all to his own gracious ends. The affairs of this lower world, and eſpecially of his Church, and all her concerns are ſuperintended by infinite wiſdom, and nothing left to the blind Idol Fortune, or Chance, the Deities of Heathens, and Paganizing Chriſtians. 2. Theſe eyes of Providence *run to and fro*: for Providence is moſt nimble and active, runs ſwiftly hither and thither, as the exigencies of his Church and People invite, and call for them. And this is the ſole priviledge of Omnipreſence, that it runs to all places without being in, or removing from any place; wherever God ſees, there he is, his preſence is equal to his Omniſcience. 3. Theſe eyes of Providence have the whole earth for their Province; not a Saint in the remoteſt parts of Gods earth, that is out of the reach of his care; nor a ſinner in any place above the reach of his power. Nothing is below his cognizance, nothing above his control. Prov. 15. 3. *The eyes of the Lord are in every place, beholding both the evil and the good.* Perſons and things, whether good or evil are all within the circle of Providence, even thoſe which are neither Subjects nor Miniſters of his Grace, ſhall be brought under the kingdom of his power. 4. That Providence has not only an eye to ſee, but a hand, an arm, to execute his purpoſes, whither in promiſes or threatnings: he is ſtrong, and *ſhews himſelf ſtrong*; makes it appear that when he will ſave, none ſhall be able to deſtroy; when he will deſtroy none ſhall be able to ſave.

Pſal. 89. 13. *Thou haſt a mighty arm, ſtrong is thy hand, and high is thy right hand.* And this has been impreſſed upon the conſciences of the worſt of men, whether from the remains of natural light, or the immediate impulſes

of

of the ſpirit. Numb. 23. 19, 20. *Hath he ſaid it, and ſhall he not do it? Behold I have received commandment to bleſs, and he hath bleſſed, and I cannot reverſe it.*

But more freely and ingenuouſly has this truth been acknowledged by holy ones. Joſh. 23. 14. *Ye know in all your hearts, and in all your ſouls, that not one thing hath failed of all the good things which the Lord ſpake concerning you; all are come to paſs unto you, and not one thing hath failed thereof.* The ſame truth is owned by *Solomon*, 1 Kings 8. 24. *Who haſt kept with thy ſervant David my father, that thou promiſedſt him; thou ſpakeſt alſo with thy mouth, and haſt fulfilled it with thy hand:* Gods promiſe never outbids his power.

5. Laſtly, Let's obſerve the ſpecial object of his watchful and powerful Providence; *they whoſe hearts are perfect towards God.* In this *David* gloried, Pſal. 7. 10. *My defence is of God who ſaveth the upright in heart.*

And thus we have a fair proſpect into that watchful Providence which *neither ſlumbers nor ſleeps*: A truth which as God has verified in all generations towards his *Iſrael*, ſo has it been often, and eminently exemplified in our days, before our eyes, and on our behalf: for the more uſeful management of this Obſervation.

1. I will endeavour to ſhew the way of the divine Providence in keeping *Iſrael* from all the machinations of her enemies.

2. By what means Providence has diſcovered, and defeated the ſecret contrivances of *Iſraels* enemies formed againſt her.

3. I will open what a glorious priviledge it is to have the watchful Providence of God ſuperintending *Iſrael* and all her concerns.

4. To improve and apply it in our recent deliverance from that accurſed Conſpiracy of Miſcreants againſt our *Iſrael*.

I. I will endeavour to ſhew the way of watchful Providence in keeping *Iſrael* from the ſecret machinations formed againſt her by her Enemies.

The Pſalmiſt informs us, *Pſ.* 111. 2. *That the works of the Lord are great, ſought out of all them that have pleaſure therein*; and why ſhould not our ſouls have pleaſure in them, when we have ſo great an intereſt in him? if Providence ſaves us, it will deſerve our deepeſt ſtudy and conſideration; *A wiſe man*, as the ſame Prophet inſtructs us, Pſal. 107. 43. *will obſerve theſe things*, and by a due obſervation of them, *ſhall underſtand the loving kindneſs of the Lord in them.* There's abundance of love at the bottom of all Gods Salvations, but we commonly ſkim off that only which floats aloft, and do not profound into the myſteries of them.

(1.) It's worthy our ſtricteſt obſervation, how the watchful eyes of Providence, ſee and diſcover the evil deſigned againſt *Iſrael* when 'tis far off, and at a great diſtance; when deſigned miſchief is yet in its firſt cauſes, perhaps in the heart of the Devil, or peradventure in the hearts of his [illegible] inſtruments. Pſal. 139. 2. *He knows mens hearts afar off.* This piercing eye

obſerves

obſerves the intended wickedneſs in the conception, long before it be come to the birth; he ſees the Cockatrice Egg before it be hatcht into a Serpent; he ſees a ſingle ſpark of miſchief long before they can blow it up into fire and flame.

Pſal. 7. 14. *Behold he travelleth with iniquity, and hath conceived miſchief, and brought forth falſhood:* A wretched caſe this is, which the enemies of *Iſraels* peace moſt ſadly lament; that they ſhould have painful conception, pain all the time of their going, and at laſt after all the pangs, throes of hopes and fear, to bring forth nothing but a lie. If *hope deferred makes the heart ſick*, Prov. 13. 12. ſurely hope defeated will make it die.

The method of all the contrivances of hell againſt *Iſrael* is this; firſt, there's a deep rooted malice, an inveterate enmity in the heart, in all the ſeed of the ſerpent againſt the ſeed of the woman, and all the ſpiritual ſeed of that ſeed. Secondly, This malice in the heart fumes up into the head, and ſets it a working how, and by what means to execute that propenſe malice: theſe ways and means are at firſt rude and unſhapen, an informed maſs and lump, an undigeſted heap of deviliſh matter; till thirdly, frequent conſults, deliberations of the moſt refined wits, with whatſoever aſſiſtance can be had from below, lick it into ſome ſhape, and give it a more diſtinct order and method; and there it lies till opportunity gives it maturity, and helps by a favourable juncture to abſtetricate it into the world.

All this Providence obſerves, and defeats one of theſe two ways.

1. Sometimes Providence gives a *miſcarrying womb*; that tho they have conceived, yet the Embryo ſhall never have life; or if ſo, yet it ſhall prove abortive, and the pregnant womb of Malice ſhall never go out its full time.

2. Or if Permiſſive Providence ſuffers them to bring forth, yet they ſhall never accompliſh their projects; the Infant ſhall be ſtarved at Nurſe. And for this the Church by the mouth of the Prophet prays, Hoſea 9. 14. *Give them, O Lord, what wilt you give them? give them a miſcarrying womb, and dry breaſts.*

(2.) Watchful and wiſe Providence narrowly obſerves how theſe machinations againſt him, and his anointed do proceed, how they go on, how advance, and ripen: and yet tho his eyes be open, his mouth is ſhut, and he keeps ſilence; their Chariot Wheels run ſmoothly on, and God takes them not off; and this ſilence of Providence they interpret into conſent, and conclude that God is heartily with them, becauſe he is not declaredly againſt them, Pſal. 50. 21. *I kept ſilence, and thou thoughteſt I was ſuch a one as thy ſelf.*

Now tho it be not juſtifiable in humane Counſels, to ſuffer the enemies plots to riſe too high, their deſigns to grow too ripe, and ready for execution, leſt they ſhould grow too unruly for their management, and not be able to bring 'em down again when they would, but rather to nip them in the bud or flower, or however whilſt the fruit is green. As the Phyſitian

would

would run a dangerous riſque both of his own credit, and Patient's life, that ſhould extenuate and emaciate his body, upon a preſumption that he can repair Nature, and reſtore the habit of the body when he pleaſes: tho I ſay this be not adviſable in humane Politicks, and ſome great Stateſmen have been ſeverely cenſured for ſuffering Conſpirators to go too great a length; yet is all this otherwiſe with the great keeper of *Iſrael*. He can ſail the Ship within a Hairs breadth of a Rock and yet never ſtrike, nor ſplit; he can permit the Sword to be ſet at *Iſaac*'s throat, and in a moment ſtop the blow. Tho Providence ſuffers the enemies of his Church to play with their Conſpiracies, whilſt he plays with them, and at laſt baffles and fools them.

1. Providence ſuffers the conſpiring enemies of his Church to play and pleaſe themſelves with their own deſigns; he ſees them admire the well concerted frame of their Plots, and hug themſelves in the wit of the contrivance, the ſecrecy of carrying it on, the vaſt hopes of the ſucceſs, the wondrous felicity of their hopes when enjoyed, Pſal. 36. 2. *He flatters himſelf in his own eyes, till his iniquity be found to be hateful.*

2. As they play with their own contrivances, Providence plays with them; diabolical policy is but the ſcorn and contempt of the divine Wiſdom. *Pſal.* 2. 4. whilſt they *are imagining a vain thing, ſetting themſelves, and conſulting againſt the Lord, and his Chriſt, he that ſits in heaven doth laugh; the Lord has them and their devices in deriſion.* O happy that Perſon, that Cauſe, that Intereſt, upon whom the Lord ſhall graciouſly ſmile. O wretched thoſe perſons that cauſe that Intereſt at whom God laughs.

There was once a project ſet on foot, which whether it had more of ſeeming glory or real folly in it, is a great queſtion, I mean that of the builders of *Babel*, Gen. 11. 4. *Go to! let us build us a City, and a Tower whoſe top may reach to heaven, and let us make us a name, &c.* God from his throne ſees, obſerves all the progreſs they make in it: at laſt, *v.* 6. takes notice; *This they begin to do, and now nothing will be reſtrain from them, which they have imagined to do. Go to! let us go down and confound their language!* So that the whole of all theſe conſpiracies and deſigns iſſue out in this, whether Men ſhall have their wills, or God ſhall have his: It's come to a tryal of skill, whether mens policies ſhall defeat Gods promiſes, or his wiſdom confound their counſels; Jer. 44. 28. *Whoſe words ſhall ſtand mine or theirs.* Their word and ſentence is, *Iſrael ſhall be deſtroyed*; Gods word and promiſe is, *Iſrael ſhall be ſaved*. The only point in iſſue is, whether Gods faithfulneſs ſhall prevail over their falſhood, or their policies againſt the divine wiſdom, truth, and mercy; and *Solomon* has foreſeen and foretold what will certainly be the event of all, Prov 19. 21. *There are many devices in a mans heart, but the counſel of the Lord* that *ſhall ſtand.*

(3.) The watchful eye of Providence obſerves not only the length the enemies have gone, but what length it's meet and convenient to ſuffer them to go; and herein the divine wiſdom is no leſs admirable than it is various.

1. Sometimes

1. Sometimes he permits them to come to the Critical juncture which they have fixt and concerted in their deep Cabals, juſt to the execution of their Plot, and then when hope and expectation is rais'd to the higheſt pitch, he ſteps in with his ſaving right hand.

He has ſuffered *Iſrael* to ſink very low, but never ſo low but he was able to recover her, Deut. 33. 27. *The eternal God is thy Refuge, and underneath are the everlaſting Arms.* Nor does he ever ſuffer the rage and wrath of enemies to riſe ſo high, but ſtill his infinite power is above them, Eccleſ. 5. 8. *He that is higher than the higheſt, regardeth, and there be higher than they.*

There is a period which the divine wiſdomh as fixt to all the unruly ungovernable creatures in the world: Theſe barrs he has preſcrib'd to the raging waves of the Sea, Job 38. 11. *Thus far ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed.* Such limits he ſets to the more outrageous rage of proud Tyrants, Iſa. 37. 29. *Becauſe thy Rage and thy Tumult againſt me is come up into mine ears, therefore will I put my hook into thy noſe, and my bridle into thy lips, and I will turn thee back by the way which thou cameſt.*

Pharaoh concluded he had got *Iſrael* into a ſnare, out of which no humane wiſdom could extricate her, and as for divine wiſdom he was ſecure: Thus he promiſes himſelf, Exod. 15. 9. *I will purſue, I will overtake:* (And this length Divine Providence lets him go) but when he threatens, *I will divide the ſpoyl, my luſt ſhall be ſatisfied upon them. I will draw my ſword, and my hand ſhall deſtroy them.* He quickly found he had reckoned without God, for now appears Θεὸς ἀπὸ μηχανῆς, now God is ſeen in the Mount, and the extremity of the enemies hope, and of his peoples fear, is the opportunity of heaven to deliver.

God often ſuffers ſuch a meaſure of humane, or inhumane wrath to break out, as *will praiſe him*, but that remainder of wrath which cannot praiſe him, *he will reſtrain*, Pſal. 76. 10.

2. At ſometimes divine wiſdom permits the counſels of his, and *Iſraels* enemies, to ſucceed and take effect, gratifies their malice ſo far, that they put their deſigns in execution; and it was a great length which he allowed the ever bloody Papiſts in *Ireland*, with their more ſubtile Confederates in *England* to proceed, when by the greateſt variety of torments they cut off two hundred thouſand innocent perſons; but yet they reached not their utmoſt length.

It's not individuals, not ſingle perſons, that will glut their fury; Antichriſt flies at higher game; 'tis the rooting out the name of Proteſtants, and deſtroying their remembrance from the earth, that is his quarry: 'Tis the extirpating the NorthernHereſy, which is the Eye-ſore of that envious one; you ſhall read the whole of the Plot in Pſal. 83. 3, 4. *They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones; Come, ſay they, let us cut them off from being a Nation, that the name of Iſrael may be no more had in remembrance.* Nothing leſs than total and final extirpation can ſatiate

 their

their thirſt of blood; but here the Providence of God ſteps in, ſuperſedes their conſpiracies, and makes them rage in their diſappointments.

And a watchful faithful God may he ſecurely truſted to take his own time for the defeating of their counſels.

(4.) Providence is righteous as it is vigilant; he knows how to make all their Engines recoil upon the heads of the Engineers. He delights to take the ſly Fowlers foot in his own ſnare, and bring down their own violent dealing upon their own proud and projecting pates. As we reckon him the moſt acute Diſputant that does not only anſwer the argument, but retorts it upon him that offers it; and him the moſt skilful man at his weapon, that cannot only put by a home thruſt, but diſarm his enemy, and wound him with his own Sword: Thus has God magnified his wiſdom, in making his enemies plot againſt their own lives, and ſtudiouſly overthrow their own quiet and peace.

Thus *Goliah*'s Head was cut off with his own Sword; and the ſtory is as famous as true of *Alexander* the VI. who inviting his Cardinals to a Feaſt, and ordering Poyſon to be mixed with their Wine, while his own was free, by a fatal miſtake of his Cupbearer was poyſoned himſelf, with his Son *Ceſar Borgia*; by a miſtake I ſay of the Cupbearer, but none in the wiſe and righteous direction of Providence, which made him a *felo de ſe*, a ſelf-deſtroyer, who only deſigned ſingle murder.

God is known by all his judgments, but theſe eſpecially ſignalize at once his wiſdom and his juſtice; when he dooms ſinners to execution, and makes them their own Executioners.

This was that ſubject amongſt many others which the Pſalmiſt judged worthy of our moſt ſerious meditation, Pſal. 9. 15, 16. *The heathen is ſunk down in the pit which they made; for in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth, the wicked is ſnared in the works of his own hand, Higgaion, Selah*; which laſt words, as *Junius* thinks, import, *Res ſummi meditanda!* A matter that deſerves our moſt ſerious conſideration, that we ſhould lodge it in our memories, treaſure it in our hearts, expreſs a holy ſenſe of it in a ſuitable converſation; and never to queſtion, whether God can ſend inſtruments to execute his purpoſes of Grace and Mercy, when he can make his enemies to execute his ſentence upon themſelves.

The ſame Theme he cultivates in Pſal. 7. 15, 16. *He made a pit and digged it, and is fallen into the ditch that he made*; Strange Providence! To be buried in the grave he digg'd for another; and like *Haman* to be hang'd upon the Gallows which he had erected for *Mordecai*: v. 16. *His miſchief ſhall return upon his own head, and his violent dealing upon his own pate.*

God has threatned of old and fulfilled it of late, Zach. 12. 3. *In that day I will make* Jeruſalem *a burdenſom ſtone for all people. All that burden themſelves with it, ſhall be cut in pieces, tho all the people of the earth be gathered againſt it.*

it. The intereſt of a Redeemer, his Church and Goſpel hath been a ſtone of ſtumbling, a rock of offence in the way of enemies; they have been heaving, liſting with all their ſtrength and engines to roll it away, and when they have hoped they were juſt turning it over, we know not how, but it has come upon them with the greater ſwinge; and when ſome have been broken by falling on it, others on whom it has fallen have been grownd to powder.

II. The ſecond head of diſcourſe is to ſhew

By what means wiſe and watchful providence, diſcovers and defeats the deep laid deſigns of enemies, formed againſt Iſrael?

It's a pleaſing contemplation to have the ſoul fixed upon the many great deliverances, which God has wrought out for *Iſrael*, and no ſmall acceſſion to their delight to meditate upon the various ways he has choſen to deliver his people.

1. As ſuppoſe a Conſpiracy be laid dark and deep, of which the dark night, ſome few dark ſouls and the powers of darkneſs are only conſcious; ſecrecy is the life of the deſign, and the death of that perſon againſt whom the deſign is laid: Now it's the glory of God firſt to bring *to light*, and then to bring *to nought* ſuch a contrivance; and tho he has various ways to diſcover the hidden things of darkneſs, yet ſometimes he uſes this: He puts the conſcience of one or more of the Conſpirators upon the rack, and torture, and forces him to delate himſelf and his brethren in iniquity: God keeps a key to every mans heart and conſcience, and when he pleaſes can open it, and reveal all that hell that is within. Thus the holy God put the conſcience of the Arch-Traytor *Judas* upon the rack, Mat. 27.4. and forced him to cry out, *I have ſinned in betraying innocent blood.*

God never ſo far forſakes the moſt deſperate wretch, but he keeps his hold, and can take faſter hold of his conſcience, and where he has no intereſt in the heart, yet there he maintains ſome authority.

Some have debaucht and ſtupified their conſciences to a prodigious degree; ſome to that pitch, that when they are directly ſubſerving the cauſe of Hell, yet may fancy they are doing ſervice to God, John 16. 2. They have learned to fetter and bind their conſcience *with an oath*, that it ſhall never wince, ſtart, or ſhrink from engaged ſecrecy; others have ſuperadded the abuſing the holy Sacrament of the Body and Blood of Chriſt, to engage their zeal, perſeverance, and reſolution in ſhedding the blood and maſſacring the body of Man, perhaps of a Prince; and thus that which Chriſt inſtituted to be *ſacramentum pietatis*, they impiouſly pervert *in vinculam iniquitatis*, 'tis the expreſſion of St. *Auſtin*. Theſe wretched miſcreants preſume to draw in God himſelf to be a confederate in their villanies, and perhaps to bribe him with ſome ſhare in the booty, if their luſts can ſpare it. Nay ſome have proceeded farther yet, to draw in ſome profligate Prieſts to abſolve them from what ever there may be of ſin in the action, for with

theſe Debauchees Treaſon is none: And indeed never was any deſign ſo black and devilliſh, but a Prieſt might be found whoſe caſuiſtical skill could ſanctify it, or whoſe ſacerdotal character could abſolve from it: And yet when they have done all, driven the nail to the head, and clencht it, the terrors of God breaks all their bonds aſunder, opens all the padlocks that were hung upon the conſcience, and poor *Achan* is compelled to *confeſs his ſin and give glory to God*, Joſ 7. 19.

(2.) Another way of the divine wiſdom to diſcover and defeat the counſels of confederates in wickedneſs, is by raiſing contrary counſels and oppoſite ſentiments among themſelves. A great inſtance of this method we read, 2 Sam. 17. 1, 2, 3. *Achitophel* the great Oracle of his time, whoſe counſels was judged as infallible and ſacred as thoſe of God himſelf by *Urim* and *Thummim*: This ſupperfine Politician gives *Abſalom* the moſt ſhrewd advice that could be imagined, and had it been followed, *David* had been a loſt man; but it ſeems *David* had wiſely laid in a prayer againſt this mans pernicious head piece, 2 Sam. 15. 32. One acquaints *David* that *Achitophel was amongſt the Conſpirators and* David *ſaid, O Lord, I beſeech thee turn the counſel of* Achitophel *into fooliſhneſs*. Certainly *David* never acted more politickly than in this thing, to oppoſe a weapon out of Gods own armory againſt the arrow which that great Stateſman had borrowed out of the Devils quiver.

Now let us ſee how wiſe providence returned *Davids* prayer into his own boſome, and *Achitophel*'s policy upon his own head. *Achitophel* had no ſooner propounded his advice, but it found ready applauſe from the whole Council; only *Abſalom*, that he might ſeem to be grave and wiſe, will needs hear what *Huſhai* could ſay in the caſe: He makes a long and incoherent harrangue of I know not what difficulties in the former advice, offers ſomething next to juſt nothing of his own, and yet this ſways the heads and hearts of the *Divan*, and they all cry out *nemine contradicente*, v. 14. *The council of* Huſhai *the Archite is better than the counſel of* Achitophel; ſtrange infatuation! but the myſtery lay here; *God had appointed to defeat the good counſel of* Achitophel, *to the intent that the Lord might bring evil upon* Abſolom. And now the whole plot is blown up: Did I ſay the *good counſel of* Achitophel? Yes, the ſpirit of God has ſaid it; wicked and deviliſh it was, firſt formed in the head of the old ſerpent, if we conſider the nature and the matter, with the horrid deſign of it to Aſſaſſinate the King; but good it was if we conſider its proportionableneſs to the propounded end, how well it would have reacht it, but the wiſe God turned it in folly by fooliſh counter-advice, and *Achitophel* turned his baffle into madneſs, for he went *away and hang'd himſelf*; concluding that that Prince muſt certainly miſcarry in all his undertakings, that could not diſtinguiſh between a piece of ſolid counſel and impertinency, *ſo periſh all thine enemies O Lord*, Judg. 5. 31.

(3.)

(3.) Wiſe and watchful providence has often diſcovered and defeated the ſtrongeſt Conſpiracies, the beſt laid deſigns, by weak and deſpicable means: Of which I will give but one, but it ſhall be a moſt pregnant inſtance.

Acts 23. 12, 13. *There were more than forty men that bound themſelves with a vow, that they would neither eat nor drink till they had killed* Paul. This Conſpiracy was admirably well formed, if we conſider

1. The competency of the number engaged in the deſign: *More than forty men.* Forty there were, and more, but how many more the ſacred hiſtorian was not informed, or however has not informed us: but forty were enough to diſpatch one poor *Paul*, eſpecially when it was to be acted by ſurprize, and a fair pretence ſet on foot to bring him down from the Caſtle to the Tribunal, from the ſecular to the ſpiritual cognizance.

2. Theſe forty were perſons of great wrath and little conſcience, the fitteſt qualifications for Aſſaſſines that could be thought of in the world: when malice burns hot, and poor conſcience is almoſt extinguiſht, ſuch men will ſtick at nothing.

3. They were inflamed with a thirſt for blood, which nothing could aſſwage but the life of *Paul*. He was a priſoner already, bound with chains under the cuſtody of the *Roman* Governour, will not that ſatisfy malice? no! they muſt have blood; *Paul* muſt die, or they cannot live; how they ſhould kill him perhaps it might not be agreed, and it may be they were of the mind of the great Tyrant, *Quo modo pereat parum refert, modo pereat*, Die he muſt, die he ſhall, but whether by the ſword or dagger, was not ſo material a circumſtance.

4. They bind themſelves with vows to perpetrate this villany, and nothing is ſo daring as he that makes Religion a cloak for villany: *Herod* cut off the *Baptiſts* head out of conſcience of his Oath, tho I fear his concupiſcence was ſtronger in him, and had more ſway over him, than his Oath; but ſuch is the force of a miſguided conſcience, that ſometimes it hits right what the Author aimed wrong.

Tantum religio potuit ſuadere malorum.

5. It was a part of their Vow, *that they would neither eat nor drink till they had ſlain him:* And this was it that made the Conſpiracy deſperate: for firſt they muſt ſtarve if they fulfil not their vow: they muſt break their faſt with blood: Secondly, this was a rare expedient to keep their courage and malice from cooling, and if perhaps they had once begun to cool, they had not recovered their ſpirits before they were ſtone cold: ſo that this deſign was both ſtrongly, cloſely, and craftily laid, and what ſhall now fruſtrate it?

It has ever been the glory of the Lord, *to chuſe the fooliſh things of the world to confound the wiſe, the weak things of the world to confound the mighty,* 1 Cor. 1. 27. And the ſame choice God made in this caſe, v. 16. Paul's *ſiſters ſon heard*

of

of their lying in wait, and he went and entered into the Caſtle and told Paul. A deſign diſcovered is half diſappointed: And here's no little wonder in this diſappointment. He was but a young man, *τινα*, v. 18. a youth, and we may wonder how a poor youth ſhould over-hear the plot, or that he ſhould regard or make any reflections upon what he heard, or that any credit ſhould be given to the tale of a youth by the Governour, and above all how theſe Conſpirators ſhould be ſo open to be eves-dropt by a youth; but the thing was of God! Pſal. 33. 10. *Who brings the counſels of the heathen to nought, and makes the devices of the people of none effect*, but v. 10. *The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations.*

4. Wiſe and watchful providence had diſcovered and defeated the Conſpiracies againſt *Iſrael*, by meer contingencies, ſuch as have no viſible connexion with, or ſubſerviency to the ends they reach, but as the wiſe God over-rules them. And a famous inſtance of this we have, Eſther 3. 12, 13. *Haman* had formed a plot to root out the name, and blot out the remembrance of *Iſrael* from the face of the earth. And in his policy there were many remarkables.

1. The decree was ſigned by the King's hand, and ſealed with his ring, which according to the law of the *Medes* and *Perſians*, was unalterable and irrevocable: And only to be reverſed by the law of him that is the King of Kings.

2. The poſts were ſent forth with this decree, to prevent both flight and reſiſtance by the poor people deſigned for the maſſacre.

3. It was diſpatcht into a hundred twenty and ſeven provinces, wherever the *Jews* were diſperſed; that it might be in vain for them that were perſecuted in one City, to ſave themſelves by flight into another: for into what room of the houſe can a man fly for ſafety, when the whole houſe is on fire all at once?

4. The decree was univerſal, to ſpare none, to deſtroy all, *Both old and young, little children and women.* Such as ordinary terms and expreſſions would not involve without expreſs ſignification that *ſuch was his will and pleaſure.* What a merciful Prince was *Pharaoh?* whoſe decree only doomed the males to death; but now root and branch, the tender mother, and more tender infant, muſt be ſacrificed to *Babyloniſh* cruelty: And leſt ſome ſeeds of humane pity, ſome reliques of commiſeration might lye hid in the boſom of ſome few of thoſe many millions, which might have given a more gentle conſternation to the letter of the Decree, therefore 'tis expreſsly commanded, that without reſpect of age or ſex, the whole people be aſſigned over to internecion.

5. The day is preciſely ſet and fixt, the *thirteenth day of the month Adar.* Malice is a ſore biting hound when he hunts for blood, and comes to pinch the prey: Oh what cries ſent up to Heaven, what rivers of blood flowing upon the earth; this was *to make an end in one day.*

6. Put

6. But the moſt killing circumſtance remains. They were to have the ſpoil of the poor Maſſacred people for their pains; he that could murder a man ſhould have his Eſtate real and perſonal; he that ſlew moſt had moſt; how cruel is malice whetted with a great Reward? How ſharp were the wild *Iriſh* Skeans, when Plunder and Rapine had given them an edge? This is inflaming Malice with a bribe: I tremble to think how the lean kine in *Pharaoh*'s Dream would have eaten up the fat, and yet perhaps have been never the fatter: that is, how the lean and hunger-ſtarv'd wretches would have run upon the plunder of theſe great and rich Cities, if our wealth muſt have been the price of our Blood; to this pinch was the poor diſtreſſed Church reduced.

Thus far Hell had gone, and now Heaven begins; thus far the wrath of men had proceeded, and now the divine wiſdom interpoſes.

7. Eſth. 1. *That night the King could not ſleep.* That night of all the nights in the year, he could not ſleep: Why what was the matter? Why, nothing but this: A watchful God *who neither ſlumbers nor ſleeps*, would not ſuffer the King to *ſlumber or ſleep*: but why that night? If the King had ſlept that night perhaps all the people of God had been in their dead ſleep before a few nights more. But ſtill what was the Kings ſleeping or not ſleeping to *Iſrael's* deliverance? Well! however the King cannot ſleep: find him out ſome divertiſement, to beguile the tedious minutes of a waking night: Call for *the books of the Chronicles!* and why the Book of the Chronicles? where are the Jeſters, the Buffoons, the *Scarramuccioes*? will not theſe afford a more pleaſing entertainment? no it muſt be a book, and no book but that! But what makes all this for *Iſrael's* preſervation? however read! and might not the reader have fallen upon another Chapter, where the famous exploits of his Anceſtors were recorded, or poſſibly his own victories and triumphs; theſe might have invited a gentle ſlumber to crown his Temples: now providence begins to appear. The hand of God with an extended finger ſtood in the margin of the book directing to the very Chapter, Section, and Paragraph that he muſt read. The paragraph they pitch upon was a narrative how *Bigthana and Tereth two of the Kings Chamberlains had conſpired againſt the Kings life.* Well, read on! *And one Mordecai a deſpiſed Jew had diſcovered the Treaſon and ſaved the King.* Surely the King reflected ſorely upon this paſſage. What horror ſurprized him to think upon his late danger? What conviction, to think upon his ingratitude to his faithful, but neglected Servant and Deliverer? What anxiety to conſider, what a caſe are Kings in that cannot know whom to truſt? What thoughts muſt riſe in his heart, how a King may diſcern diſguiſed enemies from plain-dealing friends? In this hurry of meditation Providence directs him to inquire what reward had been given to honeſt *Mordecai*? and when it was anſwered none! he calls in haſte for the next great Lord that was in waiting, commands him to give the higheſt mark of honour to the man, whom *Haman* had deſigned to hang

hang upon the prepared gallows. And thus providence goes from one ſtep to another, till the Church is delivered, and *Haman* the great enemy hang'd upon his own gallows; thus by a meer contingency watchful and wiſe providence, diſcovers, defeats the plots, and turns it upon the Authors heads.

(5.) Wiſe, and watchful Providence diſcovers, and thereby defeats the dark contrivances againſt his *Iſrael* by means as dark as the contrivances themſelves; he has a privy Key that opens not only the counſels of the Cabinet, but the Cabinet of the heart, the cloſet, and the conſcience are equally obvious to him. 'Tis a ſtrange paſſage that of *Solomon*, Eccleſ. 10. 20. *Curſe not the King, no not in thy thought; and curſe not the rich in thy Bed-chamber, for a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.* What then can be ſecret, or where ſhall a Conſpirator be ſecure? If a crude, undigeſted thought, not yet formed into a purpoſe, or a purpoſe not yet modelled into a Plot may be trepann'd; if there be an eye that can ſee into that darkneſs, an ear that can hear thoſe ſoft whiſpers, into what corners muſt they creep that would eſcape information?

But it ſeems there is *a bird of the air*, ſomething or other that *has wings* that is a ſpie upon the thoughts, not only upon the privacies of the Bed-chamber, but the more reſerved thoughts of the heart, which never yet took wind by any Overt Act: And what may *this bird of the air* be?

1. Some think it may be *a flying rumour*, which is a ſecret condenſed into a whiſper, which runs from ear to ear, upon ſlender conjectures which will never amount to a proof; but yet ſuch a volatile rumour once routed a mighty Army, 2 *Kings* 19. 7. Now theſe rumours entertained by perſons of the ſame intereſt, tho not of the cabal, affect their hearts with hopes and fears; and theſe again beget ſuitable motions in their countenances, their looks and behaviours, which may ſerve to awaken jealouſy, and warn a Government to look well to it ſelf, and ſet all engines at work to trace ſuſpicions till they diſcover more and more of the deſigned miſchief.

2. Others think it may be ſome *Letter* (for that has wings too) which being either written in cypher, or penned in enigmatical phraſe may meet with a key, that can unlock the ſecret: it was by ſuch a way that the Powder Plot and the dark Vault were laid open; and God has ſometimes given to Princes the ſpirit of interpretation.

3. But ſome think it may be taken literally for the winged creatures that fan the aiery regions; and we have read ſome ſtories that countenance that interpretation. There was one who having murthered his own Father, and thought he had buried his own guilt as ſecretly as the body, and enjoyed his indemnity for a long time: at laſt, a Caprice takes him to pull down all the Swallows Neſts in the Chimneys of his Houſe; and when his Neighbour askt, why he dealt ſo ſeverely with his harmleſs Tenents, to deſtroy their poor Clay Cottages, when they never deſtroyed his grain in the Fields, and always refreſht him with their Mattins and pleaſant Melody? he anſwers

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in great paſſion, Theſe Raſcals do nothing but upbraid me with the Murder of my Father: this creates a Suſpicion, that Suſpicion leads to Examination, that to Confeſſion, and that to Execution.

A perallel ſtory we find of one *Ibycus*, whoſe wickedneſs was detected by the Cranes, whence the Proverb *Ibyci Grues*.

4. But why may we not look higher to a ſuperior Region, where we ſhall meet with winged creatures of another feather? the Angels, who are deſcribed to us with wings ſwiftly flying to carry the Mandates of their, and our great Lord, to execute his Commiſſions, and ſometimes to reveal the ſecret Will of God in thoſe important caſes, which God will have known, and cannot otherwiſe be known.

There is a dark note in the *Chaldee* Paraphraſe that may give us ſome light into the matter: *Etenim Raziel Angelus il volans in aere cœli, velut Aquila pennata & nunciat ſermones in latibuto omnibus habitatoribus terræ*; which carries this ſenſe, *The Angel* Raziel *flies continually in the region of the air, like a winged Eagle, and proclaims the counſels that are held in ſecret to all the inhabitants of the earth.* But however that be, wiſe and watchful Providence has thouſands of ways to diſcover and defeat the machinations of all his, and his *Iſraels* embittered and combined enemies; which is the ſecond thing propounded.

III The propoſed order now leads us to inquire, *what a ſingular priviledge it is to* Iſrael, *to have a God whoſe Providence neither ſlumbers nor ſleeps to undertake to keep her?*

The greatneſs of this priviledg, the preciouſneſs of this mercy, will more evidently, and eminently appear, if we conſider

1. Who this *Iſrael* is, whom God has undertaken to keep.
2. Who the enemies are that watch againſt her to deſtroy her.
3. Or what this Providence is which neither ſlumbers nor ſleeps to keep her.

(1.) Let us ſeriouſly conſider, *who this* Iſrael *is whom God hath undertaken to keep?* And

1. If we look upon this *Iſrael*, and what her worth and value is in her ſelf, ſhe ſeems a matter of ſo ſmall importance, that it's a wonder God ſhould judge her worth the keeping; every thing is kept by the Proprietor with a care proportionable to the value of the thing he keeps: And thus we obſerve that great Lords will keep their common Fields, keep their Incloſures, keep their Gardens, their Houſes, their Jewels; but with a different concern ſuitable to the va'ue, uſefulneſs, and preciouſneſs of the things. There are ſome conſiderations that lead us to think, *Iſrael* is not worth the coſt and pains God is at in preſerving her; there are others that incline us to believe, that no care, no vigilance, is too great to be beſtowed upon her ſecuring.

Firſt, There are ſome conſiderations that would perſwade us, that Providence beſtows more ſolicitude about his *Iſrael* than ſhe is worth: If we conſider her number, *Moſes* who had taken the Poll of them aſſures us, *Deut. 7. 7. That the Lord did not ſet his Love upon them becauſe they were more in number than any people, for they were the feweſt of all people.* If we conſider what figure they

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have made, what part they have born in the world, the Apoſtle has informed us, 1 Cor. 1. 26. *That not many wiſe men after the fleſh, not many mighty, not many noble are called.* If we look upon their uſefulneſs and ſerviceableneſs in their reſpective generations, either that is little, or men do not think fit to uſe them, and ſerve themſelves of them.

And yet ſecondly, there are other things that would invite us to be of another judgment, and that this *Iſrael* is of the greateſt eſteem in the eyes of her God: As ſuppoſe we ſhould conſider the price that God gave for this poor *Iſrael*, and at what rates he purchaſed her: 'Tis a ſmall thing to ſay, Iſa. 43. 3. *I am the Lord thy God, thy Saviour, the holy one of Iſrael, I gave Egypt for thy Ranſom, Ethiopia and Sheba for thee*; v. 4. *I will give men for thee, and people for thy life:* but what is this temporal price to the invaluable one of Chriſts blood wherewith he has redeemed them, 1 *Pet.* 1. 18. Or if we look upon the almighty power which God in all ages has exerted, that wiſe conduct which God has even imployed in preſerving them from utter ruine, and delivering them out of thoſe perils into which their own ſin and folly had brought them; if we take matters this way *Iſrael* muſt needs be ſome rare excellent Jewel: But theſe things are eaſily adjuſted, for it was Gods valuation of them that gave them a value, his prizing of them that made them precious, and the honour he put upon them that rendered them honorable, Iſa. 43. 4. *Since thou waſt precious in my ſight thou haſt been honourable.* And the ſame *Moſes* who tells us, that *Iſrael* made no figure in the world on the account of her numbers, tells us too, *That God ſet his love upon them, becauſe he loved them, and becauſe he would keep the Oath which he had ſworn to their fathers.* So that God loved *Iſrael* becauſe he would love her, and that which is the weakeſt reaſon on earth, is the ſtrongeſt reaſon in heaven; Gods grace and favour is the reaſon of itſelf.

2. If we look upon this diſtreſſed *Iſrael* ſhe has but few keepers, and if ſhe had thouſands, without the keeping of this wakeful and watchful God, all their keeping would be in vain.

We have Watchmen, but if watchful Providence watch not over them they watch in vain. To ſeparate divine Providence from humane helps, is to deſtroy and annihilate thoſe helps, Pſal. 127. 11. *Except the Lord keep the City the Watchman waketh but in vain*; ſo that if we had not a God to wake, and watch for us, the Watchmen might as well be aſleep too.

We have (and bleſſed be God that we have) Armies, Guards, Navies, to defend our Perſons, our Nation, and our Coaſts, but if we had not the Lord of Hoſts to fight for them, they would fight in vain. And the caſe may be put, whether we may not need a watchful powerful God to guard us from our guards too.

We cannot have forgot, 'tis but a few years ago, how our enemies were ready to make a formidable deſcent upon us, and the wind that blows when and where God pleaſes, ſtood in their faces: who was it that then kept us from Invaſion? our Fleet or our God: But if we have forgotten a ſalvation three years old, (as bad hearts have always bad memories) we cannot forget

get this laſt deliverance, 'tis recent and freſh upon our minds, and many concurrent deliverances have been given in to refreſh our memories: Now conſcience will ask this of us, Pray who delivered us from an Invaſion, this Spring? our Fleets? why they had been gone, if the wind had not ſtood full in their faces; ſo that one while providence preſerves us by ordering the wind to ſtand full in our enemies faces, another while by appointing it to blow in our own. And thus God ſaves us by being againſt us.

Providence has encompaſſed us with a wall of water, ſuch the poſition of an Iſland needs, and has: but our enemies could eaſily waſt themſelves over that wall; he has therefore given us a wall of wood, but how eaſily might that wall be burnt, if God himſelf were not for us a wall of fire; and that he has promiſed to be to his *Iſrael*, Zach. 2. 5. *For I, ſaith the Lord, will be unto her a wall of fire round about.*

3. And that which renders *Iſrael* more in want of a God, who neither ſlumbers nor ſleeps, is that *Iſrael* her ſelf is ſo apt to ſleep, and even thoſe that ſhould watch are too ready to ſlumber. We are indeed, if we be an *Iſrael*, a very ſlumbering one.

1. We are faſt aſleep in a dead Calm, and with much rubbing our glewed eyes, we are hardly awake in a Storm: we are aſleep in the midſt of dangers, and do but dream in the midſt of our deliverances: A wretched temper, or diſtemper, that the ſtill ſmall voice of a winters Peace locks us up in ſleep, and the thunders of a ſummers War will not make us broad awake. Pſ. 126. 1. *When the Lord turned again the Captivity of Zion, then were we like them that dream.* In a profound ſleep, when our enemies are awake, and watchful to deſtroy us; and with much difficulty rouzed up when God has appeared to ſave us.

2. We often ſee our deliverance aſſoon as our danger, and our ruine is prevented aſſoon as diſcovered; we are well again, before we knew we were mortally ſick.

And as this procedure of providence does magnify our Gods mercy, that he would not ſuffer danger to ſtare us long in the face, when we had not perhaps courage to meet it, or faith to overcome it, ſo it reproaches our ſloth and drouzineſs, that we are not awake to *foreſee* dangers before they come, nor to ſee deliverances when they are come.

3. We are ſo ſleepy that our friends beyond the Seas, are owning the providences of God which have attended us, before we own them at home, and our very enemies are acknowledging what God has done for us, before we can be at leiſure to own it our ſelves; our enemies envy muſt awaken our praiſe. This was the caſe of *Iſrael*, Pſal. 126. 3, 4. *Then ſaid they among the heathen, the Lord hath done great things for them.* And the Church is the eccho of *Babylons* confeſſion. *Yea, the Lord hath done great things for us, whereof we are glad.* It ſurprized me exceedingly to hear the amazement of *Paris*, before I could hear the rejoycings of *London*, and that ſome of the foreign Churches were ready to keep a day of Thankſgiving for us, before we could keep one on our own account: for they it ſeems have ſome odd principles,

that if it be lawful to be ſick, it is lawful to be well, and if lawful to be recovered, then lawful alſo to acknowledge it at any time of the year.

But as we are aſleep, I fear they that ſhould watch for us are not, or have not been well awake: Tho we have two ſorts of watchmen.

1. We have *ſpiritual watchmen*, who are denominated from their Office, which is to watch that others may more ſafely ſleep: They are called *Seers*; but ſad is it with a nation when the *Seers* are blind; but yet they wear the character of watchmen, teaching them at once what God has enjoined them, and what we may expect from them.

Iſa. 62. 6. *I have ſet watchmen upon thy walls O Jeruſalem, which ſhall never hold their peace, day nor night; ye that make mention of the Lord keep not ſilence!* ſo that their eyes muſt always be open to foreſee the danger at a diſtance, and their mouths always open too. 1. In prayer to God to awaken him. 2. In fervent calls to the people to awaken them; and for this end God has committed to them both the Silver Trumpets of the Goſpel to call to repentance and reformation, and the Brazen Trumpets too to ſound the alarm to ſtand up againſt approaching dangers.

This they are *in Office*; but how ſtands the caſe in *fact*? I am afraid it is as deſcribed by the ſame Prophet, Iſa. 56. 10. *His watchmen are blind; they are dumb dogs.* Miſerable is the ſtate of thoſe flocks, where the dogs that ſhould watch for them againſt the wolves are aſleep, or perhaps in league with the wolves. And ſad is the caſe of thoſe families where the dogs that ſhould watch for the houſe are given to ſlumber, and perhaps go a ſhare with the thieves.

2. We have *civil watchmen.* They have been in a ſlumber, providence has awakened them, and our intereſt and duty is to pray, that they may not indulge ſecurity any more.

And this gives us the firſt account of the greatneſs of this priviledge, taken from *Iſraels* unworthineſs to be kept, the inſignificancy of all other keepers; and the ſleepineſs of *Iſrael* to keep her ſelf, which magnifies the favour of that God who has undertaken her preſervation, *who neither ſlumbers nor ſleeps.*

(2.) The greatneſs of this priviledge will further appear, if we conſider *the watchfulneſs of Iſraels enemies to deſtroy her. Iſraels* enemies *neither ſlumber nor ſleep*: what had then become of *Iſrael* if her keeper had done either. There are four things that evidence the unwearied vigilance and diligence of her enemies.

1. They have *watchful hearts:* Their Malice will not ſuffer them to ſleep, and Gods love will not ſuffer him to ſleep; Malice is a wakeful and watchful evil, which always boils in the heart, and never allows the ſoul to reſt; 'tis a continual fever which admits of no intermiſſions for repoſe: Now the heart where this Malice has its reſidence, is the fruitful womb wherein all theſe accurſed machinations are conceived and bred; the Devil is the father, and begets all theſe plots upon an enraged heart. And that inceſſant wrath which will not allow him any reſt, he infuſes into the ſouls of his inſtruments that they ſhall never reſt neither. This

This is the great argument St. *Peter* preſſes upon us all, 1 *Pet.* 5. 9. *To be ſober and vigilant*, becauſe *our adverſary the devil as a roaring lion, goes up and down ſeeking whom he may devour*; and he owns it to God himſelf, Job 1. 7. That *he came from going to and fro in the earth, and from walking up and down it.* What need have we then of a God, *whoſe eyes run to and fro thro the whole earth*, to ſave us, 2 Chron. 16. 9. when this implacable enemy confeſſes that he travels *to and fro in the earth* to deſtroy us.

What is true of this adverſary, is proportionably true of all his emiſſaries and agents, their malice will not ſuffer them to ſleep *except they do miſchief, and their ſleep is taken away, unleſs they cauſe ſome to fall*, Prov. 4. 16.

2. *Iſraels* enemies have *watchful heads* too. All their deſigns are forged in that ſhop, formed into ſhape upon that anvil; and what is firſt conceived in the womb of the heart is gradually reduced to a conſiſtence by the politick pate. Now it's impoſſible but they muſt be exceeding watchful that have ſo many plots hammering and beating out at once; the beating of the brain is the heating of the brain, and hot brains and heads are never guilty of much reſt, Pſal. 64. 6. *They ſearch out iniquities, they accompliſh a diligent ſearch; both the inward thought of them, and the heart is deep.*

3. *Iſraels* enemies have *watchful eyes*; they watch for the critical moment, and can diſcern it when it comes; as the Chymiſt watches his Laboratory, and curiouſly obſerves the minute, when his travel and patience are juſt ready to produce the precious *Elixir*: ſo do *Iſraels* enemies wait for that happy hour, that rich opportunity when their long contrived deſigns are ripe, and ready for the birth to reward all their labour and expectation.

And indeed both our folly and Gods wiſdom give them many a flattering juncture, which fluſhes their hopes that their matters are ſure, and not to be defeated. The wiſdom of God gives them theſe promiſing ſeaſons, that their diſappointments may be greater after ſuch fair expectation, and our folly gives them theſe advantages too, that in the iſſue divine wiſdom may triumph in baffling their ſubtilty, and not dealing with us according to our folly.

4. They have *watchful hands* too; waiting nothing but the word of command: They are *looking for the laſt orders*, and when they come ſay but ſtrike, and the blow is given; give the word *fire* and they *fire*.

Abſalom's ſervants were under exact diſcipline, 2 Sam. 13. 28. *Mark ye now!* (ſays he) ready! *When I ſay ſmite* Amnon! *Then kill him, have not I commanded you?* ſo excellent is the advantage of indiſputable power, and abſolute authority, and ſo rare is the qualification of blind obedience, for thoſe ſlaves whoſe work is the perpetration of horrid murders.

I muſt now report this matter to every mans judgment, how invaluable muſt that priviledge be, to have a watchful God to keep *Iſrael*, when there are ſuch watchful enemies to deſtroy her?

The Pſalmiſt had a faith exerciſed in this truth, Pſal. 3. 1. *Lord how are they increaſed that trouble me! many are they that riſe up againſt me. Many are they that ſay of my ſoul, there is no help for him in God.* He ſaw *Abſalom* with his numerous

merous Army marching againſt him; *Achitophel* amongſt the Conſpirators himſelf almoſt forſaken, and forced to fly for his life; but againſt all his enemies, all his dangers, he had one thing to oppoſe, and that was the faithfulneſs, wiſdom, care and goodneſs of the only one God; ſo he expreſſes his faith, v. 3. *But thou O Lord art a ſhield for me, my glory, and the lifter up of my head.* And in this confidence he *lay down and ſlept*, nay *he awaked again for his God ſuſtained him*, v. 4. Now if we conſider the circumſtances that *David* was in, and for which this Pſalm was calculated, *viz.* when he *fled from Abſalom his ſon*, when *Achitophel* had given that peſtilent counſel to ſurprize him by night, we may juſtly wonder that either he could *lye down and ſleep* in the midſt of thoſe hurries and diſcompoſing fears, or that having lain down to ſleep he ſhould *ever awake again*, when his enemies were conſpiring that he ſhould then *ſleep the ſleep of death*; but all his ſecurity of mind, and ſafety of his perſon, muſt be reſolved into this one thing, *his God ſuſtained him* when he ſlept, and was *the lifter up of his head*, that he might comfortably awake. His enemies were watching his diſtruction, but God watched againſt them; and he was ſoundly ſleeping, for his God watched for him.

Thus *Jacob* ſlept ſecure at *Bethel*, tho his pillow was a hard ſtone, and awaked notwithſtanding the oath of his brother *Eſau*; for the Angels were aſcending to carry up his perilous caſe to God, and deſcending to bring down protections and ſafe conduct from the ſame God, Gen. 28. 11, 12, 13.

(3.) The greatneſs of this priviledge will yet more gloriouſly appear, if we conſider what this *providence is, which neither ſlumbers nor ſleeps, for the protection of his beloved Iſrael:* And here we muſt firſt *deſcribe*, and ſecondly *diſtinguiſh providence.*

§ 1. And firſt for a clear deſcription of providence: I cannot give you a better, than that commonly received, viz. *Providence is Gods moſt holy moſt wiſe, moſt powerful ordering and governing, all his Creatures and all their Actions.*

1. 'Tis *a moſt holy providence*, Pſal. 145. 17. *The Lord is righteous in all his ways and holy in all his works*; they may be intricate, they may be ſecret, but ſtill they are holy: he corrects, afflicts, chaſtiſes his own children, but he is holy in thoſe corrections, Pſal. 22. 2, 3. *O my God, I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent, but thou art holy.* He often proſpers the tabernacles of robbers, and crowns the worſt of men with great ſucceſs in their affairs; this has been a great ſtumbling block to the beſt of Saints; the Prophet *Jeremy* expoſtulates with God about it, Jer. 12. 1. *Wherefore doth the way of the wicked proſper? wherefore are all they happy that deal very treacherouſly?* But yet he confeſſes himſelf unmeet to plead with God about this matter, till he had firſt recogniz'd Gods holineſs in it, and ſubſcribed this great preliminary Article. *Righteous art thou O Lord, when I plead with thee!* yet let me talk with thee of thy Judgments.

The ſame trouble it created to *Aſaph*, or whoever was the Penman of the 73 Pſalm, v. 2. *My feet were almoſt gone, my ſteps had well nigh ſlipt*; v. 3. *For I was envious at the fooliſh when I ſaw the proſperity of the wicked*, &c. And the temptation

temptation roſe ſo high, that he was ready to conclude, v. 14. *I have cleanſed my heart in vain, and waſht my hands in innocency*; at laſt he *goes into the Sanctuary of the Lord*, whither to offer Sacrifices that his ſin might be pardoned, his peace renewed, and all cleared between God and his ſoul; or whither to pray there for illumination in this dark matter, or whither to conſult the Scripture, or adviſe with the Prieſts, but when he came thence he was abundantly ſatisfied, and begins his Pſalm, *v.* 1. with this Recognition, *Truly God is good to Iſrael, even to them that are of a clean heart.*

2. *'Tis a moſt wiſe Providence:* Eſpecially in the caſe before us, he makes his greateſt enemies to ſerve his friends, and knows how to rule the malice of the Devil, to produce the effects of his own love. Could we behold the beautiful ſcenes of Providence in a true light, with a clear eye, nothing could be more raviſhing: To obſerve how he makes fire and water ſweetly to agree in the ſame mixed bodies, when in their diſtinct forms they are implacable enemies, might lead our thoughts to a higher ſpeculation; how he over-rules the oppoſition of irreconcileable intereſts to contribute to a general Peace; this was the admiration of holy *David*, Pſal. 104. 24. *O how wonderful are thy works, in wiſdom haſt thou made them all!* He conducts ignorant agents to an end which they think not of, and ſtubborn creatures to fulfil thoſe deſigns of his which they profeſſedly oppoſe; he maintains his own order in the midſt of all our confuſions; and can eaſily bring forth light out of all that darkneſs which at preſent involves the face of things; he can command the ſtorm which threatens to ſink the Veſſel to blow it into ſafe Harbor; and out of theſe bloody Wars can ſpeak to the Nations a firm and happy Peace: and of all theſe, and many more inſtances of the divine wiſdom, we need no other proof than what lies fair before our eyes; our enemies thought to have broken us by dividing us, wiſe Providence has united and Aſſociated us; they deſign'd to overturn the foundations of our government, wiſe Providence has more ſtrongly ſettled it; they plotted againſt the life of our King, wiſe Providence took the hint, and has declared him both *Lawful and Rightful* King.

'Tis a moſt powerful Providence. Nothing ſo high, ſo ſtrong, as to be above his power; nothing ſo mean, ſo weak, as to be below his care, Luke 1. 50. *He hath ſhewed ſtrength with his arm, he hath ſcattered the proud in the imagination of their hearts; he hath put down the mighty from their ſeat, and exalted them of low degree*: 'Tis the peculiar glory of Providence to break the hardeſt heart, and then to bind up what he has broken; to humble the ſtouteſt ſpirit, and then to exalt it when truly humbled.

Let us now gather up theſe particulars, and they will give us a demonſtration of the greatneſs of the privilege, that *Iſrael* has a moſt holy, moſt wiſe, and moſt powerful Providence to watch over her, to ſuperintend all her concerns againſt all the ſubtle and malicious deſigns of all her enemies.

§. 2. We muſt now *diſtinguiſh* of Providence, and that will give us yet a further and fuller proſpect into the greatneſs of this privilege.

Providence is either *Common*, or *Special*.

1. Common Providence is that whereby he governs, cares, and provides for

for all his creatures as ſuch; for Providence is as wide and large as creation: Not like the *Oſtrich*, Job 39. 14, 15. *which leaveth her Eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them, or that the wild beaſt may break them; ſhe is hardned againſt her young ones, as tho they were not hers; her labour is in vain without fear*: but the good God hates nothing, neglects nothing that he has made, Mat. 5. 45. *He maketh his ſun to riſe on the evil, and on the good; and ſendeth rain on the juſt, and the unjuſt.* The ſun is his great ſervant to communicate light and heat, and the influences of life, vigor, and fruitfulneſs to this lower world; and ſome have ſhamefully miſtaken the ſervant for the Maſter, and worſhipt the ſecond cauſe, when they ſhould have referred all their mercies to the firſt; and the ſun ſeems to be unwilling to riſe and ſhine, and lend his beams to a company of wretched Idolaters; but God makes him riſe and ſhine, ἀναγκάζων he compels him to diſcharge his office to the whole creation, ſo faithful to, and careful of the works of his hands is the great Creator, Pſal. 147. 9. *He giveth to the beaſt his food, and to the young ravens which cry*: The young ravens have a language which Providence underſtands, and God feeds them as well as the innocent Doves; nay, *the young Lions roar after their prey, and ſeek their meat from God*: Lions that might be ſuppoſed their own Caterers and Carvers, that would never ask leave of the Shepherd to borrow a Lamb from his Fold or Flock, yet even theſe in their Dialect ſeek their meat from God; as the Lion roars for his prey, the Lamb bleats for his food, and tender Providence underſtands and gives what they crave and want, and to a good God the want of his creature is its prayer.

This Providence of God, tho it be called *common*, is yet *particular*, and reaches the minutes of the creation; not only caring for the works of his hands in the groſs and lump, but extending its regards to the motions, actions and concerns that ſeem moſt inconſiderable; it reaches not only the head, but the hairs of the head, and does not only diſpoſe of and provide for the ſtately lion, but the chirping ſparrow; and becauſe in the motions of that little bird, nothing ſeems more contingent than its lighting upon the ground, whether to ſeek its food, or divert it ſelf, yet even theſe come under the notice of providence, Math. 10. 29, 30. *Are not two ſparrows ſold for a farthing?* A ſmall creature a ſmall price; *And one of them* (whoſe price can be but half a farthing) *ſhall not fall on the ground* (an inconſiderable action of an inconſiderable creature) *without your father. But the very hairs of your head are all numbred.* Wonder not then that God *tells the number of the ſtars* of Heaven, Pſal. 147. 4. when he counts the number of the hairs of your head; and let this conſideration lead our thoughts from admiration of, to dependance on that providence, which if it cares for the hair, will not fail to ſecure the head.

This providence is yet more to be admired in that concern it has about the horrid wickedneſſes of a debauched world; that it can like the Sun ſhine upon a dunghil, and yet never defile its beams, with thoſe ſteams which riſe from thence; that ſin which he wiſely permits he powerfully over-rules, and by a priviledge peculiar to himſelf, brings the greateſt good out of the greateſt evil.

2. There

2. There is yet a *ſpecial and peculiar Providence*; whereby he is concerned to Provide for and Protect his own Iſrael, his Church, and our Saviour the Intereſt of his own Name, and glory is wrapt up in: As his Relation is nearer, ſo his Love is dearer, and his care greater for *Iſrael*. *Pſal.* 148. 14. *The Children of Iſrael a people near unto him.* And as nearer ſo dearer. *Pſal.* 87. 2. *The Lord loveth the gates of Zion more than all the dwellings of Jacob.* As his Love is diſtinguiſhing, ſo are his Diſpenſations, *Pſal.* 147. 20. *he hath not dealt ſo with any nation.* If then this Providence which watches over *Iſrael*, be moſt holy, moſt wiſe, moſt powerful; if it be grounded upon ſpecial and covenant relations, if it exerts its ſelf in diſtinguiſhing Favours, Proviſions, Protections, Preſervations, The Priviledge muſt be unſpeakably, unconceiveably great, That this God who *keepeth*, and has undertaken for ever *to keep his Iſrael*, *doth not*, *ſhall not*, *cannot either ſlumber or ſleep.*

IV. *What remains muſt be by way of Improvement*, This Truth is capable of each Improvement, had we but the skill to cultivate it: I ſhall endeavour to direct you in ſome few Particulars.

§. 1. Doth the watchful providence of God undertake to keep *Iſrael*, it will concern us to examine whether we be in that happy number that can lay a humble claim to this promiſe: and to the Protections contained in it? Many will catch at a Promiſe, and crowd into a Priviledge, that have no Right to them: God is a Sanctuary to all that duely fly to him, but not ſuch a one as we had of old, where the moſt deſperate Traitors, and Proffligate Murderers might challenge a Right to Protection, and Indemnity from Juſtice: Would we therefore know that we have *ſtrong aſſurance when we fly to him for Refuge.*

1. Let us make it out that we are *a Praying People.* 'Twas this that procured *Jacob* the Name of *Iſrael*, 32. Gen. 28. That *as a Prince he had power with God and had prevailed*: Its the cheapeſt thing in the world to ſay over a Prayer, the hardeſt thing in the world to pray ſo that we may have power with God, and prevail for a Bleſſing. And 1. we find this in *Jacob*'s Prayer, that he joyned *Tears with Prayers*, Confeſſion of ſins, and ſorrow for ſin, with his ſupplications for Protection. *Hoſea* 12. 4. *He wept and made ſupplication unto him*: He was as willing to give God glory in his humiliation, as to engage God for his Protection: I hope we have not forgot, that the Providence of God which is wiſe and powerful in delivering, is holy alſo in the manner of his deliverance, he will be *ſanctified* in us that he may be *glorified* in ſaving of us.

2. We may eaſily obſerve that *Jacob*'s Prayer that made him *Iſrael*, was an *importunate wreſtling* with God. *Gen.* 32. 26. *I will not let thee go except thou bleſs me.* A ſtrange reſolution; He will not; no he will not let the Angel go! What? though the Angel had ſaid *let me go*! The Angel ſeems to Pray to *Jacob* for a Dimiſſion, but *Jacob* is peremptory, he will not let him go; Upon theſe Terms did *Moſes* wreſtle with God for *Iſrael.*

Exod. 32. 10. *Let me alone that my wrath may wax hot againſt them.* And God ſeems to offer him a Bribe to huſh his Importunity. *I will make of thee a great Nation.* Suffer me but to deſtroy them, and I'le advance thee. No! *Moſes* was of a more publick ſpirit than ſo. *v.* 11. *And Moſes beſought the Lord his God, and ſaid, Lord, why doth thy wrath wax hot againſt thy people?* and ſo he proſecutes his ſuit, and never leaves his point till he gains it. *v.* 14. *And the Lord repented of the evil that he thought to do unto his people.*

3. There was yet a great ſecret which *Jacob* well underſtood, *viz.* that the Angels ſaying *let me go!* was not that he intended a departure, but that *Jacob* ſhould wreſtle more earneſtly that he might not depart: Chriſt's ſeeming, *and making as if he would have gone farther, Luke* 24. 28, 29. Was only to invite them *to conſtrain him to ſtay:* Thus the Mother ſeems to withdraw her hand upon which the Child holds, and hangs; that the Child may hold the faſter: She ſeems to depart, that it may cry the ſtronger after her.

4. There was a peculiarity in *Jacob*'s Prayer, That *he wreſted with God in the ſtrength of God:* for ſo I would interpret that place. *Hoſea* 12. 3. *By his ſtrength he had power with God, he had power over the Angel and prevailed.* The direction of God in prayer is the beſt interpretation of this paſſage. *Iſa.* 27. 5. *Let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me.* As the Lords of the *Philiſtims* dealt with *Delilah*, Judg. 16. 5. *To entice Sampſon, and ſee wherein his great ſtrength lay, that they might prevail againſt him, and bind him.* So muſt we if we would prevail with God, learn wherein his ſtrength lieth, that we may wreſtle and prevail with him: Now God has graciouſly revealed to our Faith, that his ſtrength lies in the great Mediator of the Covenant. *Exod.* 23. 21. *My Name is in him*: Seeing then the ſucceſs of all Prayer lies in the *Name of God*, and that *Name is in Chriſt*, we muſt carefully uſe that precious, and prevailing Name, in all, the Addreſſes to God, that we may prevail.

2. Let us examine whether we are a people faithful to God and Chriſt, in keeping thoſe precious things that are committed to our keeping, that ſo we may be confident that he will keep what we have committed to him: So did *Iſrael*; and whilſt they ſo did might be aſſured that God would keep them. *Rom.* 3. 1, 2. *What advantage then hath the Jew? and what profit is their of circumciſion? much every way: chiefly, becauſe that unto them were committed the oracles of God.* A vaſt confidence that God ſhould entruſt them with his Oracles, with his Sanctuary, with his Ordinances, how well they kept them I muſt not now enquire; but this is certain, that ſo long as they kept theſe ſacred things, Providence kept them: Let us alſo reflect how we have kept the Truſt impoſed in us, that from thence we may gather hope how God will keep us, and our concerns. *Tim.* 2. 1, 12. *We know whom we have truſted, and that he is able to keep what we have committed*

committed unto him: But do we know our ſelves whom God has truſted, and if we have kept what God has committed to us in this day?

3. Can we? dare we by faith truſt our God? There's nothing lays ſo great an engagement upon the Lord, as to devolve the weight of all our concerns upon him. *Iſa.* 26. 3. *Thou wilt keep him in perfect peace, whoſe mind is ſtaid on thee; becauſe he truſteth on thee:* Amongſt the many great Reaſons why God will not fail *Iſrael*, this is one, that *Iſrael* truſts in her God. And as it is a Reaſon with ingenious men that they will not fail their friends, becauſe they depend upon them, ſo it is one Reaſon that God will not diſappoint his *Iſrael*, becauſe *Iſrael* depends upon her God. *Iſrael* is ſometimes deſtitute of all outward helps: God then tries whether they can truſt him without means: at other times *Iſrael* abounds with viſible helps and means, he that tries whether ſhe can truſt him, in them, and with them: The Curſe and Blaſt of Providence is not denounced againſt us, becauſe we have an Arm of fleſh, but becauſe we make an idol of it, and make that which is but fleſh to be our Arm, and departing in the heart from God. *Jer.* 17. 5.

'Tis an amazing thing that we read of *Jehoſhaphat.* 2 *Chr.* 17. 12. That *he waxed great exceedingly, and he built in* Judah *Caſtles and Cities of ſtore. v.* 13. And the men of War, mighty men of Valour were in *Jeruſalem*, *v.* 14. under *Adnah* General of *Judah three hundred thouſand. v.* 15. Under *Jehohanan* the Captain, *two hundred and fourſcore thouſand. v.* 16. Un- *Amaſiah two hundred thouſand mighty men of valour. v.* 17. And of *Benjamin* under *Eliada* a mighty man of valour, *two hundred thouſand armed men with bowe, and ſhield. v.* 18. And under *Jehoſhabad*, and hundred and fourſcore thouſand ready prepared for the War. Now if we caſt up the total ſum of theſe particulars, it ariſes to Eleven Hundred, and ſixteen thouſand fighting men Effective: And yet this very *Jehoſaphet*, 2 Chron. 12. 20, 12. complains; *O Lord wilt thou not judge them? for we have no might, againſt this great company that cometh againſt us, neither know we what to do, but our eyes are towards thee.* Giving us to underſtand that he reckoned the greateſt Hoſt to be nothing without the *Lord of Hoſt* to go with them, and march at the head of them.

4. Let's examine whether we are a people in Covenant with God. I know ſpecial care has been taken that theſe Nations ſhould not be God's people in Covenant; Men are afraid of an Aſſociation, but it will do them no harm if God be not the bond of it, and his honour, and intereſt the great end of it: But this we may aſſure our ſelves, that if we ſend away our God we may as wiſely disband our Forces, and lay up our Ships; we muſt be Gods vineyard if we expect his ſpecial protection. *Iſa.* 27. 2, 3. *In that day ſing ye unto her, A vineyard of red wine: I the Lord do keep it; I will water it every moment; leſt any hurt it, I will kiep it night and day:* That is, I will *neither ſlumber nor ſleep.*

And let this be our firſt way of improving this Truth: That ſeeing its moſt certain the watchful Providence has undertaken to keep his *Iſrael*, we ſhould make it as certain that we are in the bleſſed number to whom the Promiſe is made, and to whom the Mercy of it doth belong.

§. 2. The next way of improving the Obſervation will be by way of Information: That ſeeing this Precious Promiſe of Protection is made to *Iſrael*. It will be the Intereſt of the *ſtate* to be very kind to and Tendor of *Chriſt's Church*. Theſe Promiſes appertain directly, and immediately to *Iſrael*, but the cruel Powers may ſhroud themſelves under it, if they pleaſe to eſpouſe the Cauſe of Chriſt, and engage for his Intereſt: under the Adminiſtration of the *Jews*, I conceive the Church, and State were commenſurate: The Commonwealth of *Iſrael* was of the ſame demenſions with the Church of *Iſrael*, I mean as it was viſibly united in the ſame Temple, Sacrifices, under the ſame King, High-prieſt, and form of Government: If there be any ſuch diſtinction now, as I am ſorry that every *utile*, & *honeſta*, were ever ſeparated, ſo I am grived the Church and State ſhould not hold a ſevere correſpondence, to advance the name of our Common Lord. The Offices of Magiſtrates and Miniſters are really diſtinct, but the Intereſt of both is united, and it lies in this to engage the Protection of Chriſt, to ſhelter themſelves under that glorious Promiſe made to *Iſrael*, that her God will neither ſlumber nor ſleep.

There have been great and cauſeleſs jealouſies between the Civil and the Eccleſiaſtical Power; which have been fomented by thoſe that would embarraſs both, and provoke them to fall fowl upon one another: But if Church men would ſhew themſelves obedient Children, Kings would approve themſelves to be Nurſing-fathers: And ſecure to them their Rights, if they were as ready to recogniſe the Princes *Rightful* Authority.

§. 3. A third way of Improving this Truth is, by way of Caution, and fair warning to *Iſrael*, That ſhe abuſe not this exceeding great and precious Promiſe of Protection by withdrawing her obedience from God: If we forſake him, and deal deceitfully in his Covenant, he can throw us up to the wide world, diſdain to give us ſpecial Protection, caſt us from under his Wing, and renounce us for being his people: He has warned *Iſrael* of this of old. 2 *Chron.* 15. 2. *Hear ye me Aſa, and all Judah, and Benjamen. The Lord is with you while ye be with him; and if ye ſeek him, he will be found of you: but if ye forſake him, he will foreſake you.* God has inveſted no Nation, with any promiſes of outward protection, and viſible mercies, but they may poſſibly forfeit them, and God may juſtly make a ſeizure for that forfeiture, and cut off the Intail.

If

If a Prince may forfeit his Crown to the people, that people may forfeit their temporal All to God: we hold our Lives, of Liberties Sacred and Civil, by this Tenure that we give ſubjection of ſervice to the Lord: we cannot have more, perhaps not ſo much plea for Divine protection, as *Iſrael* had: and yet we ſee that God caſt them off from being a Nation. The Caſe is deſcribed with great Terror. *Iſa.* 5. 1, 2, 3, 4, 5. *My beloved hath a vineyard in every fruitfull hill, and he fenced it, and gathered out the ſtones thereof, and planted it with the choiſeſt vine, and built a Tower in the midſt of it; and alſo made a wine preſs therein:* A fair parallel might be hence drawn between the Indulgence of God to them and us, but the Metaphors here uſed will eaſily expound themſelves. Now obſerve the diſappointment of God in his Vineyard. *He looked that it ſhould bring forth grapes, and it brought forth wild grapes.* Which God himſelf interprets thus, *v.* 7. *he looked for judgment, and behold oppreſſion, and for righteous acts, and behold a cry.* Hereupon God Appeals to their own Conſciences to judge between him and themſelves, *v.* 3. *And now O inhabitants of Jeruſalem, and men of Judah, judge I pray you between me and my vineyard.* The Caſe was ſo plain on God's ſide that he fears not to refer the matter to their judgments. *v.* 14. *What could have been done more to my vineyard that I have not done in it?* What could be more done in a way of outward means than I have done for them? And what could they have done more againſt me? And becauſe they durſt not Traverſe the Indictement, God proceeds immediately to ſentence. *v.* 5. *And now go to, I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it ſhall be trodden down.* v. 6. *And I will lay it waſte. It ſhall not be pruned nor digged; but there ſhall come up briers and thorns, I will alſo command the clouds that they rain no rain upon it.*

Let us read and tremble at the example, leſt we be made an example; a dreadful Inſtance, a fearful Monument of the Divine Vengeance againſt unſaitable returns for the Divine Protection.

§. 4. We may and ought farther to make this improvement of the Point to be deeply humbled before the Lord, that our great provocations, our unanſwerable returns have at day Time cauſed him *to carry himſelf towards us, in his Providence, as if he did not only ſlumber but ſleep.*

There are ſome ſevere diſpenſations of the Almighty, which repreſent him as if he were a ſleep. The Church prays, *Pſalm.* 44. 23. *Awake O Lord, why ſleepeſt thou? Ariſe caſt us not off for ever.* And it will be worth our inquiry; when it may be ſaid that our God is a ſleep? And how we may awake him?

1. *Inquire when may it be ſaid that God is a ſleep.*

It muſt be ſuppoſed that God cannot properly be ſaid either to ſleep or wake: for both of theſe cannot an Infinity, which it were Blaſphemy to aſcribe to an Infinite Being: But as God is ſaid to *Remember* and *Forget*; which

which literally taken are implications of weakneſs: ſo God is ſaid to ſleep, and awake, which litterally underſtood, would aſcribe to God a wearineſs.

1. Therefore God is ſaid to ſleep, *when his enemies rage, and roar againſt him*, and he does not vindicate his Honour by ſilencing their blaſphemous Mouths with a Thunderbolt. *Pſal.* 74. 4. *Thine enemies roar in the midſt of thy Congregations, they ſet up their Banners for ſigns*: They triumph in their victories; and preſum the day is their own; upon this the Pſalmiſt humbly expoſtulates with God. *v.* 10. *O God! how long ſhall the adverſary reproach? Shall the enemy blaphem thy name forever?* And cries to God that he would awake and ariſe. *v.* 18. *Remember this, that the enemy hath reproached, O Lord, That the fooliſh people hath blaſphemed thy name. v.* 22. Ariſe O God! Plead thine own Cauſe; *Remember how the fooliſh man reproacheth thee daily; forget not the voice of thine enemies; the tumult of thoſe that riſe up againſt thee increaſeth continually.*

2. God is ſaid to ſleep, *when neither the afflictions nor the prayers of his oppreſſed Iſrael can prevail for preſent deliverance.* We ſhould interpret our Friend to be a ſleep if we cryed but he would not anſwer; and thus we interpret the providences of God; as if they ſuppoſed him to be a ſleep when he neither hears our Cries, nor regards our Afflictions. *Pſal.* 59. 3, 4. *They lie in wait for my ſoul, the mighty are gathered together againſt me: They run and prepare themſelves without my fault; awake to help me, and behold:* And thus the Pſalmiſt repreſents the matter, in *Pſal.* 78. 65. *He gave his people over unto the Sword: and was wrath with his inheritance: their breſts fell by the ſword, and their widows made no lamentations.* Theſe were thoſe aſtoniſhing diſpenſations, when the enemy roared, and his people prayed, and yet God ſeemed unconcerned in both; but at laſt God appears, God anſwers the ſupplications of the one, ſilences the blaſphemy of the other. *v.* 65. *Then the Lord awaked as one out of ſleep: and like a mighty man that ſhouteth by reaſon of wine, and ſmote his enemies in their hinder parts, and put them to a perpetual reproach.* Thus we cannot be perſwaded that our God is awake till he gives viſible, ſenſible demonſtrations of his concernedneſs.

2. *Inquiry*, Let us therefore inquire *how we may awaken our God, when he ſeems to ſleep.*

1. *Direct.* Search out diligently thoſe ſins, which cauſe God to act as if he were aſleep. *Iſa.* 59. 1. The Prophet lays it down as an eternal Truth. *The Lord's hand is not ſhortned that it cannot ſave; neither his ear heavy that it cannot hear:* And this we muſt acknowledge, That he's always able to ſave, and always ready to hear: But yet *v.* 2. he proceeds. *Your iniquities have ſeparated between you, and your God*; and your ſins *have hid his face from you that he will not hear.*

When Omnipotency ſaves not, when Omniſcience ſees not, when Infinite Bowels, pitty not, yearn not, there muſt be a diligent ſcrutiny made

made into the reaſons of ſuch a diſpenſation: now the cauſe muſt needs be ſin; but the queſtion is what ſin? And the Prophet, enumerates them. *v.* 3. *Your hands are defiled with blood, and your fingers with iniquity; your lips have ſpoken lies; your tongue hath muttered perverſneſs.* v. 4. *None calleth for juſtice, nor any pleadeth for truth: they truſt in vanity, and ſpeak lies; they conceive miſchief, and bring forth iniquity.* Let us then ſearch out, repent of, turn from our iniquities, and God will hear, he will awake, a riſe, and ſave us.

2. *Direct.* Let us watch unto prayer, perſevere in it with a preſing importunity. The caſe is deplorable if not deſperate, when God is angry not only with the tranſgreſſions, but the prayers of his people; when God is diſpleaſed that we pray not, and yet diſpleaſed though we pray; when our Incenſe is an abomination to the Lord, and though we ſtretch out our hands and ſtrain our voice towards his Throne, yet he will not hear. And yet this may be the caſe with a lazy lukewarm, ſencal people. *Pſal.* 80. 4. *O Lord God of hoſts, how long will ye be angry againſt the prayer of thy people?* A ſleepy prayer makes a ſleeping God. Awake therefore and watch unto prayer, that God may awake and ſtir up himſelf for our ſalvation.

3. *Direct.* Let our prayers for former mercies, awaken our God in our preſent, and preſſing exigencies, how can we expect that God ſhould truſt us with new favours, when we are ſo far in arrere for the old? Clear the former Scores, before you run on into new Debts. But I proceed.

§. 5. Let us yet farther improve this Obſervation: Is it true, that watchful providence is engaged, and has undertaken to keep his Iſrael, let's now ſee this Scripture, this promiſe fullfilled in our eyes: we that have heard the promiſe may now ſee it: if we have been of the froward temper of the Apoſtle *Thomas*, that we will not believe except we ſee, let our ſeeing teach us believing: We have had the word in our eye, we have it now in our hand: What the Text has told us God will do, our ſenſe tells us now he hath done: Let me therefore ſet before your eyes what the Lord has done for us: Only bring with you eyes cleared from the ſcales of Ignorance, from the Jaundice of prejudice, and then come, and ſee the works of the Lord, ſay with the Pſalmiſt. *Pſal.* 86. 8. *Among the Gods there is none like unto the O Lord, neither are there any works like thy works!*

There are two things God is ſorely diſpleaſed with, and which we ought as deeply to be humbled for. That we neither ſee the hand of God, when it's ſtretched out againſt us, nor when its ſtretched out for us.

1. God is ſorely diſpleaſed, *that we ſee not his hand when its ſtretched out againſt us*: God ſtretches out his hand, that he may not ſtrike: he threatens, that he may not execute: he ſhews us the Rod, or the Sword that

ſerious,

ſerious, and ſeaſonable Repentance may prevent the Marſhal Blow; But if we ſhut our eyes, and will not ſee, he will make us feel.

Iſaiah 26. 11. *Lord when thy hand is liſted up, they will not ſee but they ſhall ſee*: God ſeems to uſe much formality in his approaches to judgment againſt a provoking people: 'tis thus deſcribed. *Pſal.* 7. 11, 12, 13. *God is angery with the wicked every day: If he turn not, he will whet his ſword; he hath bent his bow, and made it ready, he hath alſo prepared for him the inſtruments of death.*

Firſt, *He draws his Sword*, and will not repent? Then *he whets his Sword*, and will not hear that? The longer we delay, the ſharper will his Sword be: Then *he lifts it up*, and will we not yet, not yet ſee? God ſeems loath to ſtrike, and every pauſe that he makes is a call to us to lay down our Arms, to humble our ſelves; and accept of Conditions of Peace. Again, God takes his Bow, then he bends it, then ſingles out an Arrow from his Quiver: then he notches it upon the String; then he draws his Arrow to the head; and every motion in handling his weapon, is a warning, is a call to us to *lay hold on his ſtrength that we may make peace with him.* But if nothing will do, the Sword muſt fall, the Arrow muſt fly; and then, O then! we are all dead men.

2. God is ſorely diſpleaſed *that we ſee not his hand ſtretched out for us*: And are not we that blind and blind people: we ſee the *Deliverance*, but we ſee little of the *Diliverer*: We ſee men, but we ſee not God: We are forced to acknowledge we have been wonderfully delivered, but who acknowledges that it was the watchful eye of Providence which neither ſlumbers nor ſleeps, that is the glorious Author of this deliverance. Now that I may help you a little to ſee God in this great Salvation, I will lay before you a few particulars; wherein you will ſee nothing but wonders.

I ſhall deduce all to theſe to two Heads.

The greatneſs of our *Danger*, the greatneſs of our *Deliverance*.

(1.) Let's conſider the greatneſs of our *Danger*.

And certainly it begets a ſtrange horror when we reflect upon it. As the Stories goes of a Gentleman, who being drunk, and in a dark night riding over a narrow Foot-plank at that time laid over a deep and rapid River; when in the morning he came to review the danger, it ſtruck him with ſuch lively apprehenſions of it, that he fell down, and died. Really! It's enough to ſtupifie our Souls to reflect upon that peril wherein we all ſurely were, though at preſent we are reprieved from it. And *firſt*, I am amazed and confounded, where the Devil could pick up, rake and ſcrape togather ſuch a number of bloody inſtruments that ſhould engage in ſuch a vilanous deſign. That human nature ſhould be degenerated to that degree, nay above all degrees of Barbarities, and Savage Cruelty, that the *Tartars* and *Caniball's* ſhould be out done in blood-thirſtineſs, where though the one drink the blood of his Horſe, the other

other eats the flesh of his captived Enemies, yet none of these blood thirsty Souls broach the Blood of their Prince.

I am *next* amazed that any of these should be found to be Englishmen: A people that have worn a name for better natured more civilized, better educated, and carrying something in their veins of the blood of a Gentleman. And that there should be any such Vipers bred in our own bowels that would tear their way through the womb of their native Country, to some slender pretentions of their own; and sacrifice the lives of their fellow Citizens, fellow Subjects to Rage, Zeal and Bigotry of the declared Enemy of our Nation.

But *thirdly*, it encreases wonder that any of this Conspiracy should call themselves *Protestants*, when they were pursuing a design that would have rooted out the Name and thought of their Religion, out of the Land, and if a Miracle had not interposed out of *Europe*: This one Consideration would justifie the highest passion against, and hottest detestation of their Villanies, who to all their malice and rage have added that of folly, contradiction and inconstancy.

Fourthly, That they should single out for the Object of their Fury, a Prince whose Royal Clemency might have well thawed their hearts into some relentings; whose greatest Crime, (if it be a Crime) towards these Assassines has been Compassion, Tenderness, and a wonderful connivance at their former Conspiracies; and we know not yet whether he may not relapse into the same Error; whose Sword has been hitherto only sharp and keen in the War. A Prince, who never refused to meet his Enemy in the open Field, but with Sword in hand, has been always ready to decide the great Controversie of *Europe* by a generous way of Battle.

Where are now our old Abhorrors? That generation of men, who caused Addresses, against Petitions for the setting of Parliaments? What proper imployments have they now for their Talent of Abhorrences; here is that would surmount the indignation, and detestation of the most Phlegmatick Complexion, That men, that Englishmen, that Christians, that Protestants should plot against the Life of a Prince a Protestant Prince, whose Valour abroad, and Mercy at home might have won upon the most ferine, and barbarous temper.

Fifthly, What may yet agravate the guilt of these Conspirators, and raise our amazement is that there should be found any among the Clergy to abet these horrid Impieties. It seems the Sword

they uſed was a Two-edged one: A Flaming Sword, that cut both ways. *Simeon and, Levi, brethren in iniquity, and inſtruments of cruelty.* That a Prieſt ſhould be found amongſt us, that could ſatisfie the Conſcience that there was no ſin, that there was clear day, that there was merit, that there was ſupererogation, that there were not only Crowns of Reward, but *Aureæ*, Crowns Studied with Stars, which waited the Mertyrs; That ſhould dare to Authorize both ſecret Treaſon, and open Rebellion, by giving Abſolution *in Articulo Mortis*, before the world, in the place and moment of Executi n, to convert Traitors into Martyrs; and tranſlate them from Hell to Heaven, this is that I ſay which will juſtifie the ſevereſt reflections; and atone for our higheſt Tranſports of Indignations.

Sixthly, That which creates a paſſion mixt of Horror, and Abhorrence, is to conceive, (what yet no imagination can read) the bloody Conſequences of this deſigned Aſſaſſination, if the ever watchful, and ever gracious Providence of the moſt Soveraign God had not prevented, what Blood-ſhed? what Plundering? what Burnings? what Deſolations of all kinds had followed this fatal ſtroke? we cannot raiſe our thoughts to that hight, to take juſt meaſures of our miſery. The profeſſion of our Religion had been loſt; a flood of Idolatry had overwhelmed us; many thouſands muſt have left their native Country, if at leaſt they had thus eſcaped the edge of the devouring Sword; and if there had been any place left for Refuge in foreign parts; But all the *Ideas* we can form to our ſelves are far ſhort of that hedious face of Ruine, which this effected villany would have preſented to our eyes: we had been an *Akeldema*, a *Golgotha*, a *Chaos*, a Valley of dead Bones, of dried bones, without reaſonable hope of Reſurrection; what is there, whatever was there in the world that may ſerve to impour fancies, to help imagination, to give us a full proſpect of this Tragical Scene of Miſery? It would have let in upon us, an Enemy, Cruel, and Bloody; Haughty, and Inſolent; Beggarly, and Covetuous, who to that old naturalized averſion to the Nation, have ſuperadded the enmity begotten by an Actual War, and what mercy or pitty could we flatter our ſelves to expect from ſuch an Enemy.

I have preſented you with ſomething of the dark ſide of the cloud, that you may a little view the bright ſide of it,

(2.) *In the greatneſs of our deliverance.*

Our danger is a true glaſs wherein we may behold our Deliverance, and this preſents us with many things that challenge our Admiration.

1. It is truely admirable that the great God ſhould touch the heart of any of the Conſpirators to reveal the Conſpiracy. A touch and but a touch of Gods finger has laid open the whole: None elſe could do it, none elſe would do it, and wiſe providence has ſo managed the affair, that none elſe ſhould do it: It gives me no ſmall concern that one of the Conſpirators upon his Trial ſhould plead that the Delators could be no good Evidence becauſe they were *participes Criminis:* Accomplices with himſelf in the Deſign: Why! do ſuch Plotters uſe to call in Strangers to bear witneſs to their Conſultations? who was capable of revealing a Myſtery of Iniquity, but they that were engaged in't? It was pleaded again, that the Witneſſes were *Papiſts*: As if a generous Papiſt were not a credible Evidence againſt a Traiterous Proteſtant? Let theſe pretended Proteſtants bluſh that a Papiſt whoſe Religious Intereſt might lead him to Conſpire our Ruin, ſhould become our Inſtrument, to preſerve us: when they whoſe Intereſt it was to ſecure it, ſhould Conſpire to deſtroy it. I am grieved that a Proteſtant ſhould be found, that would be a Trator; *I* rejoyce that a Papiſt can be found that will Diſcover the Treaſon: *But this was the Lords doing, and it is marvelous in our eyes.*

2. It deſerves our thankful admiration that watchful providence by preventing the *Aſſaſſination*, has alſo prevented the *Invaſion*: Theſe were members of the ſame Monſter; links of the ſame Chain; and never did the Chimes ſo cloſly follow the ſtriking of the Clock, as the latter had attended the former: We have double mercies, let us not put off God with ſlight, and ſingle Praiſes.

3. And it is worthy our notice that Providence by this Deliverance, has more united us amongſt our ſelves: That what was deſigned for our Diviſion and Deſtruction, has tended to our Strength and Union: Our Enemies by Aſſociating for our common Ruine, have taught us to Aſſociate for our Common Preſervation: And 'tis well that we are taught wiſdom this way, though it had been better, had we learnt it at cheaper Rates. I obſerve 'tis very lately that we were very full of diſcontents, fly-blown with Jealouſies, and Fears, and theſe crawled about in murmurings and repinings at many things, at every thing, all which were fomented by our Enemies, to make us ſuſceptible of their impreſſions, and deſire of a change; and theſe were heightned by ſome odd Circumſtances we laboured under, eſpecially that vexation about the Coyn: Now it's clear

that all these disquiets, these fretings of spirit that made the people uneasie are buried in the Grave of the Plot, and a calm Serene Temper succeeds in the place, while the people are taken up with the satisfaction of the King's preservation, and the Enemies Disappointment.

Merciful Providence has sometimes put into our hands a juncture wherein our breaches might have been easily healed, our gaping wounds closed, all Pretensions, and interests adjusted, and the King might have served himself of the united hands, and hearts, and parts of all his Subjects; but hitherto God that gave us the season has not given us the Grace to see, and persue the things that belong to, and would make free [our firm and settled peace. Once more he has put the price into our hands, and may he infuse wisdom into our hearts to improve it: O may we never fall under that Curse, *Now they are hid from your eyes?* The minds of all men, of any tollerable temper, seem inclineable to a Coalitian; only that which *hath let, will let, till it be taken out of the way.* And let our gracious God in mercy to these poor Nations remove it.

4. That which renders our Deliverance more sweetly admirable, is that it came in the very nick of time, which might render it more dear and preious: when the Conspirators design was just *come to the birth, there was no strength to bring forth. Miserecordia Domini inter Pontem & fantem*, as *Austin* expresses it. God delights to show his saving skill in the utmost extremity; for now the design seemed full ripe: the Day set, the Instruments chosen, every one had his Post, the manner entirely concerted; Time, Place, all things adjusted, fixed, settled; only Providence was inexoreable and would not be drawn in. The *last Orders* were come from *France*, only the last from Heaven were wanting, which though they neither regarded nor expected them: was the blasting of the whole. I cannot but fancy how that Lyon would have raged and roared if he had survived the defeat, when *David* pluckt the Lamb out of his Paws, out of his Jaws, which in hope he had already devoured: I cannot but fancy that was the Confusion of that Modern *Agent* or *Envoy*, or for the greater grace, because he came from so great a Prince, call him an *Embassador*, who demanded Audience of a certain Queen, informed her that now the *Prince of Orange* was dead, and King *James* quietly seated upon the Throne of his Royal Ancestors of Blessed Memory, and what Bonefires, and ringing of Bells (if they have any) what drinking of Heaths, what Triumphs followed these tidings, when

when the News came that King *William* was upon the Throne ſtill; and King *James* in *Calice* ſtill, and that *London* ſtands where it did ſtill: May the enemies of Chriſt be ever thus found *liars*; and they that have evil will at *Zion* be filled with the Tortors of their own Diſappointment.

§. 6. If watchful Providence undertakes to keep his *Iſrael*, then let us be exhorted, to Praiſe, and Prayer.

(1.) Be exhorted to praiſe that God, whoſe ever watchful Providence has diſcovered, and defeated the Contrivances of the Enemies: when a Promiſe is converted into Performance; then Believing muſt be converted into Thankſgiving.

Pſal. 124. 6, 7. *Bleſſed be God who hath not given us up a prey to their teeth: our ſoul is eſcaped as a bird out of the ſnare of the fowler; the ſnare is broken, and we are delivered.* Where you have the Enemies of the Church compared to *a Beaſt of Prey* for their *Cruelty*; and to a *Fowler* for their *Subtilty*.

1. The Enemies of *Iſrael* are compared to *a Beaſt of Prey*; and a moſt dreadful and terrible one, he is diſcribed in the Viſion. *Dan.* 7. 7. *After this I ſaw in the night viſions, and behold a fourth Beaſt, dreadful and terrible, and ſtrong exceedingly, and it had great Iron Teeth; it devoured, and broke in pieces——And it had ten horns.* This is that Beaſt of which *Iſrael* is now in danger, unto this Monſter holy Providence has ſeen it fit, and juſt to deliver up a conſiderable part of the World; and to leave a great part of the viſible Church to be trampled under its feet: For our parts, God has delivered us in theſe Nations for many years from becoming its prey; but how often have we been in its *Paws*; though by Miracles of Mercy, we have been delivered from its *Jawes*. Being therefore delivered out of the Mouth of this Lion, out of Teeth of this Beaſt, lets own our ſelves monuments of great mercy, and raiſe up to our Savour monuments of praiſe.

2. The Enemies of *Iſrael* are compared to *a ſly fowler*: and he goes ſecretly to work; he has Baits to allure us, he has Nets to take, and hold us: And let the poor delivered Bird that has eſcaped the Snare, and Net, mount up to Heaven on the wings of Faith, and Love, with the notes of praiſe, ſinging its Almighty Deliverer, for the Snare did not fail, did not miſs to catch us, only a gracious and powerfull hand of providence, *broke the Snare and we are delivered.*

(2.) Let us be exhorted to pray unto our God, that he who has delivered us, and doth deliver us, would proceed ſtill to deliver

liver us. That our King our Nobles, our Magiſtrates, our Miniſters, may be ſtill preſerved from the unwearid Machinations of our Enemies. Let us pray with *David*, *Pſal.* 141. 9. 10. *Keep me from the ſnare which they have laid for me, from the grins of the workers of iniquity. Let the wicked fall into their own nets: while I with all eſcaph.* Amen. And they have fallen, ſome of them, into their own nets; they that thirſted for blood, have had blood to Drink. The venomous Spider has been caught and ſwept away in the fine nets ſhe ſpun out of her own Bowels; Providence has overratcht them in their own Politicks, foold them in their own Counſels, and out ſhot them in their own Bow: They that drew the Sword of Cruelty, have periſhed by the Sword of Juſtice; and may we ever keep up the ſpirit of fervent Prayer, that God would deliver us from, but not deliver us up to their mercileſs Mercies. *Amen.*

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Duty and Intereſt United in Prayer and Praiſe for Kings, and all that are in Authority. From 1 *Tim.* II. 1, 2. Being a Sermon Preach'd at *Weſtminſter*, Upon the late day of Thankſgiving, *Sept.* 8. 1695.

Both written by the ſame Author.

FINIS.

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